

# **IDDAT KA MAKSAD AUR USKE MASAIL**

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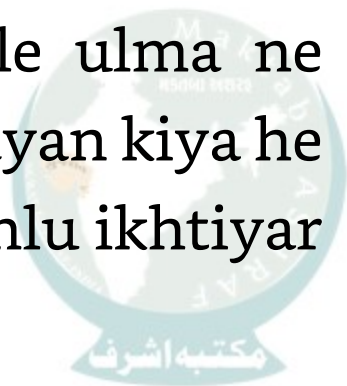
**Bismillahir Rahmannir Raheem**

## **IDDAT KA MAKSAD, USKI HIKMATE AUR FAYDE**

Iddat ye arbi lafz he jiska tarjuma ginna shumar karna he kiyu ke jo aurat iddat guzarti he vo din ginti he isliye usko iddat kehte he.

Shariate mutahara ne nasal par badi sakht nazar rakhi he ke kahi ye khalat malat na ho jaye aurat ki pakdamani par dhabba na lag jaye aur pareshan na ho.

Shariyat ke mijaz ko saamne rakhte huve masail ke janne vale ulma ne kitabo sunnat se ye usul bayan kiya he ke had darza ehtiyat ka pehlu ikhtiyar kiya jaye.



Isliye shariyat ne jaha nikah ke zariye joda vahi shauhar ki vafat ya talak vagaira se is pakiza bandhan ke khatam par bhi kuchh kanun rakhe jisme se ek iddat he.

Iddat me aurat ghar valo ke sath khana kha sakti he istenja ja sakti he vagaira magar sog jis ka matlab jebo jinat banav singar ko chhod dena jaruri he. Iddat ki dunyavi aur ukharvi bahot sari hikmate maslihate he jin me se chand yaha zikar ki jati he.

1. Iddat se Allah ki razamandi hasil hoti he kiyu ke iddat ka hukam Allah ne diya he aur Allah ke hukam ko pura karna ibadat he aur ibadat se Allah ki razamandi hasil hoti he aur Allah ki razamandi bahot badi daulat he lihaza jo aurat Allah ke hukam ke mutabik iddat gujaregi to inshaallah usko Allah ki raza aur khusnudi hasil hogi.

2. Iddat ko wajib karar dene ki aham maslihat is baat ka yakin hasil karna he ke pehle shauhar ka koi asar aurat ki bachchedani me nahi raha taake bachche ke nasab me koi shako shubha baki na rahe.

3. Nikah chuke Allah ki taraf se ata kardah bahot badi nemat he us nemat ke khatam hone par iddat wajib karar di gayi.

4. Shauhar ke intekal ki vajah se ghar aur khandan me jo kami paida huvi he uski yaade kuchh muddat baki rakhne ke liye aurat par iddat wajib karar di gayi.

5. Shauhar ke intekal ki surat me ek bada hadsa aur ranjo gam aurat ke sath paish aya he usko dur karne ke liye kuchh vakt tanhai me guzar ne ki zarurat hoti he isliye shariyat ne iddat wajib karar di taake aghe ki zindagi ke

bare me sochne ka mauka bhi iddat ke darmiyan mil jata he.

## **IDDAT E TALAK**

Talak vali aurat ki iddat teen haiz he aur jis aurat ko haiz na ata ho uski iddat teen mahine he isko iddate talak kehte he.

1. Miya bivi dono ek dusre ke hukuk barabar ada kare ek dusre ke sath na insaafi vala mamla na kare agar kabhi koi taklif ya ranjis vali baat ho jaye to ek dusre ko maaf kar de aur dono is pakiza rishte ko baki rakhne ke liye pyar aur muhabbat se rahe.

2. Agar kabhi ek dusre se taklif pahunche to us mamle ko lamba na kare balke usi vakt sabar se kaam lete huve maafi talafi karke apne dilo ko saf karle shauhar apni mardana akal se kaam lete huve bivi ke tedepan ko dur

karne ki liye munasib andaz ikhtiyar karke sudhar ne ki koshish kare.

3. Agar khuda na khasta mamla dono ke kabu se bahar ho jaye to dono ke khandan ke samajhdar vadil dono me jod karvane ki koshish kare ek bivi ke khandan se ho aur ek shauhar ke khandan se ho dono ki shikayate sunkar usko dur kare aur dono me jo galat fehmiya he usko bhi dur kare jiski galti ho usko munasib andaz se samjhaye is mamle me kisi ki himayat na kare aur na mukhalfat kare balke dono ki islah ki koshish kare agar in chand baato par ikhlas ke sath amal kiya jaye to talak ki naubat nahi ayegi agar sari tadbir ikhtiyar karne ke bavujud dono me ittefak naho saka to akhri tadbir talak he.

Jis vakt talak di jaye usi vakt se iddat shuru ho jati he chahe talak ki khabar

der se mile maslan ek adami ne apni bivi ko talak di aur talak ki khabar aurat ko teen mahine ke baad huvi to bhi iddat usi din se shumar hogi jis din uske shauhar ne usko talak di thi.

Ab agar talak dene ke baad teen haiz guzar chuke to us aurat ki iddat puri ho gayi ab naye sire se iddat gujarne ki koi zarurat nahi he.

Agar haiz ki halat me talak di gayi to vo haiz iddat me shumar nahi hoga balke us haiz ke gujarne ke baad ab naye sire se dusre teen haiz tak iddat gujarni hogi.

## **IDDAT E VAFAT**

Shauhar ki vafat ki iddat 4 mahine 10 din he misal ke taur par agar shauhar ka intekal chand ki pehli tarikh ko ho to char kamri mahine aur usse das din upar gujare chahe mahina 29 ka ho ya

30 ka agar pehli tarikh ke alava aur tarikh ko intekal huva to 130 din pure kare.

Jis vakt shauhar ka intekal ho jaye usi vakt se iddat shuru ho jati he chahe vafat ki khabar der se mile maslan shauhar ka intekal ho gaya aur khabar aurat ko teen mahine ke baad huvi to bhi iddat usi din se shumar hogi jis din uske shauhar ka intekal huva tha.

Aurat ko kisi marne vale par teen din se ziyada sog manana haram he sivay shauhar ke, shauhar ki maut par char mahine das din zebo jinat chhod ke sog manane ki ijazat he.

Shauhar ka intekal ho gaya to uske liye shariyat ne char mahine das din mutayan kiye he ke in dino me vo ghar se bahar na nikalne ke sath sath jinat vale rangin kapade nahi pehne khushbu aur surma powder aur cream aur aisi

tamam chize jo jinat ke taur par istemal ki jati he inka istemal nahi karegi jaise zevarat vagaira goya jinat chhodne ka naam sog manana he.

Sog manane me pehli baat to ye he ke ye hukam aurto hi ke liye khas he yani aurte hi sog manayegi aur jinat nahi karegi.

Dusri baat ye he ke shauhar ki vafat ke mamle me hi char mahine das din sog manane ka hukam he uske alava kisi aur rishtedar ke intekal par teen din tak ka hukam he usse ziyada sog manane ki kisi haalme ijazat nahi agar koi aisa karegi to uspar azab ki dhamki di gayi he.

Ab hamare yaha kiya hota he sog manana aurto ke sath sath mardo ne bhi shuru kar diya aur fir sog teen din nahi chalta balke bahut lamba chalta he hamare muashara me kiya hota he



maslan kisi ka intekal rabiul avval me huva he uske sat mahine ke baad ramazan eid aayi to ghar vale kehte he ke is sal ham naye kapade nahi silayege aur hamare yaha khana nahi pakega ye sab hamare samaaz aur muashara me ho raha he hala ke aisa sog manana kisi bhi hal me jaiz nahi he sog manane ka hukam hadis me makhsus logo ke liye aur makhsus dino ke sath diya gaya he. Aur aurat ko bhi sog manana sirf jinat chhodne me he agar koi aurat sog manane me bhukhi rahegi to iski ijazat nahi he shariyat ne jo tarika aur jaisa tarika aur jis ke liye bataya he vahi tak rahega uske aaghe jo kuchh bhi kiya ja raha he vo sab shariyat ke tarike se hat kar he aur najaiz he.

Taziyat ke liye bhi shariyat ne teen din ka vakt mukararar kiya he aur jo log janaza me gaye he unko bhi kaha gaya

he ke dafan ke baad vaha se chale javo vaha ziyada na thehro aur teen din ke baad agar koi adami safar se aya to vo taziyat kar sakta he lekin jo log yahi maujud the vo teen din ke baad taziyat nahi kar sakte lekin hota ye he ke kisi ke yaha rabiul avval me intekal huva uske sat mahine ke baad eid ayi to log uske ghar taziyat ke liye jate he hamare samaaz aur muashara me ye bhi ho raha he jo bilkul durust nahi he shariyat ke ahkam ke khilaf he uska khiyal rakha jaye.

## **IDDAT KE MASAIL**

1. Shauhar ke talak dene se pehle aurat shauhar ke sath jis ghar me reh rahi ho usi ghar me iddat gujarna jaruri he chahe vo ghar shauhar ka khud ka ho ya khud ka naho kiraye ka ho vagaira. Marhum shauhar ne jo makan rehne ke

liye diya tha usi me iddat gujarna wajib  
he ye hukam bahut takid ke sath qurano  
hadis se sabit he. (sure bakra 234, bukhari 2/650)

2. Niche bayan ki gayi surto me aurat  
dusri jagah iddat guzar sakti he.

[a] Shauhar julam karke iddat guzar ne  
vali aurat ko ghar se bahar kar de.

[b] Kiraye ka ghar ho aur kiraya ada na  
kar sakne ki vajah se malike makan  
ghar se bahar kar de.

[c] Shauhar ka intekal ho gaya aur  
aurat ka hisse miras na ho ke uske liye  
alag kamre ka intejam ho sake aur  
dusre varasdar use sath rakhne par  
razi na ho.

[d] Makan gir jaye ya itna purana ho ke  
gir jane ka dar ho.

[e] Makan aisa ho ke jisme aurat ke  
maal ke barbad ho jane ka dar ho.

[f] Makan me iddat gujarne vali aurat  
akeli ho jiski vajah se usko dar lagta ho.

[g] Mekan me na mehramo se parde ka munasib intejam na ho jiski vajah se aurat ko fitne me mubtala hone ka dar ho. In tamam surto me aurat dusri jagah iddat guzar sakti he. Agar iske alava koi aur pareshani ho to apne karibi ulma se rehbari hasil kare.

3. Agar shauhar ke makan par iddat gujarne ka intejam na ho to apne baap ke yaha iddat gujare. (fatava mahmudiya 13/395)

4. Agar talak ke vakt ya shauhar ke intekal vakt aurat ghar se bahar kisi aur jagah ho to use chahiye ke khabar milte hi fauran ghar vapas ajaye bagair uzar ke ghar se bahar na rahe.

5. Iddat guzar ne ke liye ghar me kisi khas jagah bethna zaruri nahi he.

6. Iddat me asman ki taraf dekhna jaiz he.

7. Phone par jaiz aur jaruri baat karna jaiz he.

8. Iddat ki sari pabandiya iddat ke khatam hote hi khatam ho jati he dusra nikah bhi kar sakti he. (ehkame mayyat 6/232)

9. Agar iddat ke darmiyan kisi mulk ki citizenship baki rakhne ke liye beva ko bahar mulk jane ki zarurat pad jaye to ye yaad rakhna chahiye ke iddat ka mamla bahut aham he hamare zamane me isme bahut laparvahi badti ja rahi he mamuli-mamuli baato ko bahana bana kar sharai kaydo ki khilaf varzi kar dalte he iddat ke zamana me safar nahi karna chahiye yaha tak ke haj jaisi azimusshaan ibadat ke liye bhi safar ki ijazat nahi he isliye is baat ki pure puri koshish ki jaye ke uski iddat puri ho jaye hukumat ke saamne iddat ka uzar paish karke mohalat maangi jaye iddat me itna lamba safar bahut na munasib he. (fatava rahimiyah 8/430)

10. Bivi se naraz shauhar ne usko maike

bhej diya fir shauhar ka intekal ho gaya to vo aurat fauran shauhar ke ghar ajaye aur vahi iddat puri kare. (imdadul fatava 2/427)

11. Iddat me aurat ko banav singar karna chudiya pehanna, zavar pehanna, khushbu lagana, surma lagana, pan kha kar munh lal karna, missi lagana, sarme tel dalna, kangki karna, mahendi lagana, reshmi range huve ful ki design vale achchhe kapade pehanna jaiz nahi, aise mamuli kapade pehne jisme jinah na ho. Aur isi tarah iddat ki halat me sar dhona nahna vagaira jaiz he aur sar me dard ho to tel lagana bhi jaiz he zarurat ke vakt bade danto vali kangki karna bhi jaiz he ilaj ke taur par surma lagana bhi jaiz he magar raat ko lagakar din ko safkar de. Imam abu hanifa<sup>(rh)</sup> ke najdik is hukam me raat din dono hi barabar he albatta bimari ki vajah se dava surma ya tel ya koi dusri chiz istemal ki ja

sakti he. (kamusul fikah 2/42)

12. Iddat ke darmiyan aurat bimar ho gayi to dava ilaj ke liye doctor ko apne ghar par hi bula le aur agar bimari ziyada ho aur mahir doctor ya hakim hospital me dakhil hone ko kahe aur hakikatan iski sakht zarurat ho to ghar se bahar nikalne aur hospital me dakhil hokar ilaz karne ki gunjaish he. (aham masail 4/131)

13. Iddat ke darmiyan vote dene ke liye jana jaiz nahi he kiyu ke vote dena uski deeni ya tabai jarurat me shamil nahi he. (fatava kasmia 16/611)

14. Iddat ke darmiyan shadi biyah me sharik hone ke liye ghar se nikalne ki ijazat nahi. (fatava mahmudiya 13/399)

15. Aurat ke liye jo shariyat ke etebar se jo na mehram he unse parda karna lazim he chahe iddat me ho ya na ho. Vo gair mehram rishtedar jinse parda

karna farz he

Khala ka ladka, mamu ka ladka, chacha ka ladka, fufi ka ladka, shauhar ka chhota bhai, shauhar ka bada bhai, apni behan ka shauhar, shauhar ki behan ka shauhar, khalu, fufa, shauhar ka chacha, shauhar ka mamu, shauhar ka fufa, shauhar ka bhatija, shauhar ka bhanja.

Vo mehram rishtedar jin se parda karna jaruri nahi he

Shauhar, aurat ka baap, aurat ka chacha, aurat ka mamu, aurat ka sasur, aurat ka beta, aurat ka pota, aurat ka navasa, shauhar ka dusri aurat ka ladka, aurat ka damad, aurat ka bhai, aurat ka bhatija, aurat ka bhanja. (fatava mahmudiya 13/406)

## **IDDAT E TALAK KE MASAIL**

1 se 15 tak ke masail ke liye Dekhye Iddat Ke Masail.

16. Haj ke safar ke darmiyan miya bivi



me anban ho gayi aur mamla talak tak pahunch gaya agar shauhar ne ek talak e rajayi di he to to bivi sath me safar karke haj ka fariza ada kare aur agar shauhar jana multavi kar de to bivi bhi vapas apne ghar laut aye. Agar shauhar ne ek se ziyada talak di he ya shauhar ka intekal ho gaya to aurat ke liye behtar ye he ke apne ghar vapas laut aye ha agar koi mehram sath ho to safar e haj ko uske sath pura kar sakti he.

17. Agar kisi aurat ko uske shauhar ne talak di ya kisi aur tarah se nikah tut gaya ho aur talak ki iddat khatam ho jane ke baad usi shauhar ka intekal ho jaye to us aurat par maut ki iddat wajib nahi he aur na uske varse mese use kuchh milega, ha agar iddat ke darmiyan hi intekal ho gaya to chand baato ka khiyal rakhna padega.

[a] Agar shauhar ne talake rajai di thi

chahe apni bimari me di ho ya tandrusti me to ab aurat talak ki iddat chhod kar intekal ke vakt se naye sire se vafat ki iddat gujaregi aur shauhar ki varasdar bhi hogi.

[b] Agar shauhar ne talake bain di aur talak ke vakt shauhar tandrust tha chahe talak aurat ki marzi se ho ya marzi ke bagair talak ki iddat se pehle shauhar ka intekal ho gaya to ab aurat sirf apni talak vali iddat hi puri karegi vafat vali iddat nahi gujaregi aur shauhar ki varasdar bhi na hogi.

[c] Agar talak bain ke vakt shauhar bimar tha aur talak aurat ki marzi se di thi to is surat me bhi vahi hukam he jo nanbar do par guzara.

Agar talake bain shauhar ne apni bimari me aurat ki marzi ke bagair di thi to usme dekha jayega ke iddat puri hone me ziyada din lagte he ya maut ki iddat

puri hone me jisme ziyada din lagte ho aurat vo iddat puri karegi aur shauhar ki varasdar bhi hogi. (ehkame mayyat 6/227)

18. Talake rajai ki surto me mard aur aurat be-parda sath reh sakte he. (fatava rahimiyah 8/433)

19. Talake bain aur talake mugallaza ki surat me aurat aur mard ke darmiyan parda lazim he agar gunah me mubtala hone ka dar ho to unpar pehra rakhna bhi jaruri he makan kushada naho aur intejam bhi naho to talak vali aurat ko dusre ghar me rakhe ya shauhar dusri jagah rahe. (fatava rahimiyah 8/433)

20. Agar talake rajai di gayi he aur ruju karlene ki ummid he to shauhar se parde ka hukam nahi he balke shauhar ke saamne banav singar kare taake shauhar uski taraf mail ho aur ruju karle. Agar talake bain ya talake mugallaza di gayi he to aisi surat me shauhar se parda karna

zaruri he agar aurat shauhar ke ghar me iddat guzarti he aur be-ehtiyati ka dar ho to un dono ke sath koi aisi aurat ka hona zaruri he jo dono ke darmiyan mel milap rokne par kadir ho. (ba kitabul masail durre mukhtar mae shami zakariyyah 5/226, 227)

21. Agar aurat talak ki iddat guzar rahi thi ke shauhar ka intekal ho gaya to uski teen surte he aur teeno ka hukam alag alag he.

[a] Agar vo hamal se he to shauhar ke intekal ke baad jaise hi bachche ki paidaish hogi to usi vakt iddat puri ho jayegi.

[b] Dusri surat ye he ke aurat hamila na ho aur shauhar ne usko talake rajai di ho aur iddat ke khatam hone se pehle shauhar ka intekal ho gaya is surat me talak ki iddat bekar samjhi jayegi aurat ab naye sire se vafat ki iddat yani char mahine das din iddat gujaregi.

[c] Teesri surat ye he ke aurat hamila na ho aur shauhar ne talake bain di ho aur iddat ke khatam hone se pehle shauhar ka intekal ho jaye to ab dekha jayega ke talak ki iddat ziyada lambi he ya maut ki iddat ziyada lambi he in dono mese jo ziyada lambi ho vo iddat uske zimme lazim hogi ya is tarah samaz le ke aurat is surat me talak aur vafat dono ki iddat ek vakt me gujaregi in mese agar ek puri ho jaye aur dusri ke kuchh din baki ho to un baki reh jane vale dino ki bhi iddat puri karegi.  
(aap ke masail aur unka hal 6/702)

22. Talak vali aurat ke liye shariyat ka hukam to ye he ke vo iddat ke din shauhar ke ghar me gujare khane pine ka kharcha shauhar ke zimme wajib hoga iddat ke khatam hone ke baad aurat ka us ghar me rehna sharai etebar se jaiz nahi he agar uske bete maujud he

aur vo apni maa ki khidamat karna bhi chahte he to bhi aurat ka us ghar me rehna jaiz nahi he jaisa ke kisi ajnabi mard ke ghar par rehna jaiz nahi he isi tarah is masle me bhi iddat puri ho jane ke baad vo shauhar uske liye ajnabi ho jata he lihaza uske ghar me rehna jaiz nahi he us sharif khatun ko chahiye ke shariyat ke hukam ka ehteram karte huve us ajnabi ke ghar ko chhod de aur agar aurat shariyat ke kisi hukam par bhi amal karne ke liye tayyar na ho to talak dene vale shauhar ko ikhtiyar he ke judai ikhtiyar karle. (aap ke masail aur unka hal 6/706)

23. Mazak me bhi talak dene se talak ho jati he agarche us vakt miya bivi ke alava dusra maujud na ho talak hone ke liye shauhar ka talak ke alfaz bolna kafi he bivi ya gavaho ka sunna jaruri nahi he bivi ne suna ho to har hal me

talak ho jati he. (fatava mahmudiya 5/358)

24. Isi tarah hamal ke gira dene se bhi iddat khatam ho jayegi jab ke hamal char mahine ya us se ziyada mahino ka ho albatta ye baat yaad rakhe ke bagair sharai uzar ke hamal ko gira dena bahut bada gunah he. Ya char mahine se kam muddat ka hamal tha aur khun aa gaya to aisi aurat ki talak ki iddat teen masik ane ke baad khatam hogi dhai teen mahine ke baad jo khun aya vo pehla masik he kabhi kabhi haiz kai mahino ke baad bhi ata he. (fatava rahimiyah 8/410)

25. Agar talak dene vala shauhar namard ho aur us ne bivi ke sath khalavat ki ho yani kisi aisi jagah tanhai ho jaye jisme hambistari karne ke liye rukavat na ho to aisi tanhai se aurat par iddat lazim ho jati he chahe hakikatan hambistari na ki ho iddat ke lazim hone me namard ki tanhai ka bhi

etebar kiya gaya he. (fatava rahimiyah 8/420)

26. Jis tarah zubani talak dene se talak ho jati he thik usi tarah agar shauhar ne likh kar talak di to talak ho jati he.

27. Shauhar par iddat ke darmiyan ka kharch aur rehne ke liye makan dena wajib he iddat ke baad na kharch zaruri he na rehne ke liye ghar dena lekin fir bhi shauhar kharch aur rehne ke liye makan deto uska ehsan he chunke teen talak ke baad milana julana haram he.

(ahsanul fatava 2/260)

28. Talak vali bivi ki iddat ke darmiyan uski sagi behan se nikah karna durust nahi he. (ahsanul fatava 5/89)

29. Vo aurat jiske pet me bachcha ho aur vo iddat me ho aur iddat khatam karne ke liye apne char mahina ya usse ziyada din vala hamal girana chahe to jaiz nahi he char mahine se kam muddat ke hamal girane me ikhtilaf he



aksar muftiyane kiramne ye farmaya ke bagair sakht majburi ke ye bhi jaiz nahi he. (ahsanul fatava 5/433)

30. Javan aurat ki talak ho gayi aur usko shuru hi se masik bilkul na ata ho ya lambi muddat ke baad ata ho to iddat ka tarika pehli vali aurat ke liye agar vo 30 sal ki ho gayi ho aur dusri vali aurat jisko masik aya aur fir band ho gaya aur uski umar 50 sal ki ho gayi ho aur kam se kam 6 mahine se haiz band ho gaya ho to dono ki iddat 3 mahine he agar inko iddat ke darmiyan haiz aa gaya to ab naye sire se teen haiz ki iddat gujarni hogi javan aurat jisko ilaj ke zariye haiz ata ho vo ilaj ke zariye teen haiz ki iddat gujare agar ilaj se bhi haiz jari na ho to maliki maslak par chalne vale kazi se ek sal ki iddat ka faisla karvaya jaye agar koi maliki kazi na ho aur sakht jarurat ho

to ek sal ki iddat ka fatava diya gaya he.

(ahsanul fatava 5/435)

31. Teen talak vali aurat iddat me ho aur uske shauhar ne uske sath ham bistari karli to aurat par naye sire se iddat nahi he albatta unka ye amal zina ka huva. (ahsanul fatava 5/438)

32. Miya bivi dono ek jagah tanhai me jama huve aur shauhar ke namard hone ki wajah se hambistari nahi huyi aur shauhar ne talak de di to bivi par iddat wajib he. (ahsanul fatava 5/439)

33. Shauhar ki shakal badal gayi insani shakal ke alava aur koi shakal badal gayi to nikah tut gaya uski bivi talak vali iddat gujaregi. (ahsanul fatava 5/450)

34. Kharche ka maksad buniyadi jarurato ka pura karna he har zamane ke urf aur rivaj ke lihaz se mukhtalif ho sakta he isliye Allah ne kharche ke sath bilmaruf kaha he yani jo rivaj ho uske mutabik.

## IDDAT E VAFAT KE MASAIL

1 se 15 tak ke masail ke liye Dekhye Iddat Ke Masail.

16. Agar aurat apne khandan valo ki mulakat ke liye gayi ya kisi dusre ke ghar gayi aur shauhar ki vafat ki khabar mili to usi vakt fauran apne rehne ke makan ko chali jaye. (fatava mahmudiya 13/397)

17. Jiske shauhar ka intekal ho jaye aur vo hamal se na ho uspar char mahine das din ki iddat he isko vafat ki iddat kehte he. (sure bakra 234)

18. Jab aurat iddat ki halat me ho to sarhatan usko nikah ka paigam dena ya nikah ke silsile me kolo karar karlena jaiz nahi he albatta uska isharah ya kinaya kiya ja sakta he jaise us aurat me jo avsaf he unka jikar karte huve kahe ke me in avsaf ki hamil khatun se nikah karna chahta hu isi tarah juban se to izhar na kare lekin dil

me ho ke fala khatun se nikah karna he isme koi haraj nahi he. (sure bakra 235)

19. Jis ghar me mayyat ho jaye unke yaha tisre din tak ek bar gam halka karne ke liye jana mustahab he mayyat ke ghar jakar mayyat ke talluk valo ko tasalli dena aur sabar ke fazail aur uske azro savab suna kar unko sabar ki talkin karna aur mayyat ke liye duvae magfirat karna jaiz he balke bada naik kaam he isko taziyat kehte he teen din ke baad taziyat karna makruhe tanzih he agar taziyat karne vala safar me ho ya mayyat ke talluk vale safar me ho agar vo teen din ke baad aye to teen din baad bhi taziyat ke liye jana makruh nahi. (ehkame mayyat 85)

20. Beva aurat ke iddat ka kharcha aur rehne ka makan susaral valo ke zimme nahi he aur shauhar ne jo maal chhoda he usme se bhi lene ka hak nahi he ha

shariat an jo varasa mukarar kiya he vo milega. (ehkame mayyat 6/224)

21. Agar beva ke pet me do bachche ho agar ek paida ho gaya aur dusra baki he to jab tak dusra bachcha paida na ho jaye tab tak iddat khatam na hogi. (ehkame mayyat 6/225)

22. Jab beva ki iddat khatam ho jati he to baj aurte iddat se nikalne ke liye ghar par jama hoti he taake beva aurat ko iddat vale ghar se nikal kar dusre ghar le jaye aur aurte uska bada ehtemam karti he ye bhi galat he iddat ka vakt pura hote hi aurat khud-ba-khud iddat se nikal jati he chahe usi ghar me rahe. (ehkame mayyat 6/228)

23. Jis beva ke pas sabhi kapade aise ho ke jisse jinat malum hoti ho sidhe sade kapade bilkul na ho iddat me pehanne ke liye to us beva ko chahiye ke sidhe sade kahi se bhi lekar pehne agarche is

maksad ke liye apne achchhe kapade bechna hi kiyu na pade jab tak sidhe sade kapade hasil na ho us vakt tak jinat vale kapade pehenti rahe magar jinat ki niyyat na kare. (ehkame mayyat 6/231)

24. Agar beva ko koi taklif ho to ilaj ke taur par resham ka kapada pehenni ki gunjaish he fir bhi iddat ke darmiyan jinat ke irado se na pehne. (ehkame mayyat 6/234)

25. Agar beva iddat me apni taraf se kuchh din aur bada de to ye galat he iddat ka hisab khub yaad rakhna chahiye. (ehkame mayyat 6/241)

26. Agar beva ki apni sas ke sath na banati ho aur sath rehna mushkil ho to sirf is vajah se shauhar ka ghar chhod kar dusre ghar me iddat gujarna jaiz nahi he. (ehkame mayyat 6/241)

27. Beva agar khuda nakhasta pagal ho jaye aur usi pagalpane me vo bahar

nikal aye to vo gunehgar nahi hogi  
magar ghar valo ka farz he ke vo uski  
dekh bhal kare warna gunehgar hoge.

(fatava rahimiyah 8/412)

28. Beva iddat me he aur apne bete ka  
nikah karna chahti he to shadi me  
khushi ke kamo me khud hissa na le  
iddat ke zamana me jo sada libas pehan  
rakha he vahi libas pehne rahe umda  
naya libas na pehne mehendi vagaire  
laga kar zebo jinat na kare ghar se  
bahar na nikale taake sog baki rahe jab  
tak iddat ki muddat he sog zaruri he.

(fatava rahimiyah 8/428)

29. Beva apne shauhar ke katil ki  
pehchan karne ke liye court me ya police  
chauki ja sakti he magar raat ko apne  
makan par pahunch jaye. (fatava mahmudiya

13/401)

30. Agar beva ke maa baap mese kisi ek  
ka intekal ho jaye agar na jayegi to

zindagi bhar gamo pareshani rahegi aur khandan valo ki taraf se tano tashni ka bhi pura dar he to in dono surto me zarurat aur hajat ke vakt nikalne ki gunjaish he. (fatava darul ulum zakariyyah 4/324)

31. Beva ke liye iddat ke darmiyan shauhar ki kabar par jane ki bhi ijazat nahi he. (khairul fatava 5/289)

32. Jiske shauhar ka intekal ho gaya ho aur vo hamal se ho aur iddat ke darmiyan uske pet me bachcha sukh gaya ho aur beva ne dava ya operation ke zariya apni bachcha dani saf karvayi agar hamal char mahine ya ziyada muddat ka tha to iddat puri ho jayegi bachche ke nikalte hi. (ahsanul fatava 5/429)

33. Agar beva iddat ke darmiyan nikah karle to ye nikah fasid he shariyat ke etebar se ye nikah sahi nahi he iddat guzar jane ke baad naye sire se nikah karna padega. (kitabul fatava 5/140)



34. Beva aurat iddat ke darmiyan gharelu kaam ke liye ya rishtedaro me koi bimar ho to uski bimar pursi ke liye bhi nahi ja sakti haram he, iddat me haj ke liye bhi jana jaiz nahi he to bazar jana kaise jaiz ho sakta he.

Iske alava agar koi aur masla ho to aap ke karibi muftiyane kiram se puchh kar amal kare.

Fakta Allah hi ziyada janne vala he.

